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Seeing Things in True Perspective

CHAPLAIN RICHARD FROTHINGHAM

Text: Romans 8:28

Army Chaplain Frothingham, of the Presbyterian Church, U.S.A. divided his undergraduate years among Biarritz American University, Biarritz, France; New York University; and the College of Wooster, Ohio. He received his B.D. degree from Oberlin and came into the service from a pastorate in De Graff, Ohio.

WHEN I was attending the Chaplain School at Fort Slocum, which is on an island in Long Island Sound, I liked to take evening strolls along the shore. One evening I amused myself by making a collection of the brightly colored pebbles that covered the surface of the beach. In a few minutes I picked up more pebbles than I could hold comfortably in my hands. I began discarding duplicates, holding back the ones I planned to keep. A white pebble, a purple one, a green one, a gray one, a piece of pink quartz—they all added up to an interesting collection.

I was almost ready to call it quits when I discovered what looked like something unique. It was a green pebble, which was translucent and looked like a piece of green quartz. I was very proud of my discovery. But upon further examination I decided that it was not a piece of green quartz after all. It was just a piece of glass from a broken soda-pop bottle. The pounding of the waves and the movements of currents over a long period of time had worn down all the sharp edges and made them smooth. Now the ob-

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ject no longer looked like a piece of broken glass; it looked more like an unusual pebble on the beach.

The danger of getting cut by broken glass is one of the minor hazards of every bathing beach. Bathers are constantly getting cut while walking barefooted on the sand or wading in shallow water. Usually such cuts are not very serious, but they are among the minor irritations that make life a bit unpleasant at times. How many feet had been cut by this object I had picked up? There was no way of telling. But now its edges had been worn smooth and it no longer had the power to hurt.

I

Many of the minor irritations of life are like that old piece of glass on the beach: they do not hold a cutting edge forever. Think back about the things that were bothering you ten years ago today. The chances are, you cannot even remember them. If you do remember them, the chances are that you no longer do so with pain. We feel detached from the troubles we had in the past. The currents of time, like the currents of the sea, have worn the cutting edge away.

What of the minor troubles that are bothering you today? The chances are that after ten years you will not even remember them. The chances are that what you do remember will not be with pain. Your outlook will be mellowed and softened by the currents of time.

These thoughts should teach us to bear up better under the minor hurts and irritations of life—to place on these no more than the minor importance they deserve. We should save our energy for major challenges and not get all worked up over every little thing that happens.

The words that Paul wrote to the Romans teach us how to see things in the right perspective: *"We know that in everything God works for good with those who love him, who are called according to his purpose"* (R.S.V.).

II

Not all our irritations and troubles are minor. There are big ones as well. There is the loneliness that afflicts us when we are separated from our loved ones for long periods of time. There are lingering illnesses that can wrack the human body with pain and sap the strength away from it. There is the sorrow that overwhelms us when our loved ones are taken away by death. There are helplessness and despair when hard luck strikes us in any one of its infinite forms.

These are not minor worries, trifling annoyances. These are the major troubles of life. Can we apply the words of Paul to these as well as to our minor troubles and say with the Apostle: "We know that in everything God works for

good with those who love him, who are called according to his purpose"?

I feel that the promise of this text is even more likely to work in major crises of life than in minor ones.

We are likely to try to meet the minor demands of life in our own strength, feeling that our own strength is sufficient, feeling no sense of inadequacy, feeling no need of calling on God for help. It is when a major tragedy comes into our lives that we are brought to see ourselves as we really are, weak and helpless. It is when a major demand is made upon us that we see we have no resources of ourselves with which to meet the demand. Seeing things realistically in the time of severe testing, we turn for strength to God.

In a little town in the French Pyrenees there is a shrine that is celebrated for miracles of healing. Well-attested accounts have gone out from this shrine of how people have been healed of a great variety of ailments, and sick people from all over the world go there every year.

One day shortly after the First World War a veteran appeared who had had a leg shot off. As he hobbled up to the shrine someone remarked: "The silly man! Does he think God will give him back his leg?"

The veteran overheard this. He turned around and replied: "Of course I do not expect God to give me back my leg. But I am going to pray for God to help me to live without it." [1]

We should not think that it was God who caused the man's leg to be shot off, that God was the direct author of the man's trouble. It was the sins of men which brought about that tragic situation on the battlefield. It was not the will of God.

We are not to think that losing a leg was automatically a thing of great comfort and blessing to the soldier. It was a great personal tragedy, which overtaxed his inner resources of strength and might well have overwhelmed him.

God could not make the man's leg grow back on again. The veteran realized that. He realized that such a miracle would violate the principles which God had incorporated into the nature of the world he had made. But God could help the veteran to live without his missing leg. I am sure that if the veteran prayed aright, God heard his prayer and answered it. With Paul I know that "in everything God works for good with those who love him, who are called according to his purpose."

The text I have been using is more familiar to us in one of the older translations, where it is rendered: "We know that all things work together for good to them that love God. . . ."

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[1] Related in the Episcopal publication *Forward—Day by Day.*

There are overtones in this older translation that do not ring true to our experience; for in real life we do not find that all things automatically work together for good, even for those who love God. It is more likely that trouble will overwhelm us and sour us on the world. It is not that things automatically work out for the good but rather that God can work in all things to bring good out of them for those who love him.

This is the truth which modern scholars have found in the original Greek of this text and have tried to express in this new translation. For a Christian, the world is not like a great triangle with man and his troubles wrestling along the narrow base and God far off in the third corner. Instead, a Christian feels that God is at his side, working with him as he wrestles with his troubles. God is not sitting by, watching from the grandstands; God is with us on the field, an active member of our team. God does not leave us alone. Of old, God spoke and worked through his prophets. In the fullness of time God spoke and worked through his Son, Jesus Christ. Now God speaks and works through his Holy Spirit, who is with us wherever the Church of Christ is found. Surely this is the truth which should be suggested to us by these great words of Paul: "We know that in everything God works for good with those who love him, who are called according to his purpose."

III

A young nurse was telling about one of her strangest experiences. She was in a hospital room, chatting with one of her elderly patients. The man was sick, of course; but this evening he was in good spirits, teasing the nurse and joking with her. She stepped aside to prepare his medicine, and when she looked back an instant later, the patient was dead.

The young nurse was badly shaken by this experience. She had watched many people die but never so suddenly. The incident made her afraid.

So far I have tried to show how God can help us to face both the minor irritations and the major demands of life. But a further question remains: Can God help us to face up to the greatest demand of all, that some day we must die?

During the First World War an American officer was given a difficult task. He was to make the rounds of all Army camps, talk to the troops in large formations, and convince them that the future was bright. You can see how this would be a difficult assignment. But this officer carried the mission out successfully, and the men cheered him everywhere he went. What he did was to make a little speech, which went something like this:

None of us cares about living with any individual who wants every break his own way. But when the odds are even, the gamble is worth any good man's time. So let's look at the proposition. You now have one chance in two: you may go overseas, or you may not. Suppose you do. You still have one chance in two. You may go to the front, or you may not. If you don't, you'll see a foreign country at Uncle Sam's expense; if you do, you'll find out about war—which is the toughest chance of them all. But up there you still have one chance in two: you may get hit, or you may not. If you breeze through it, you'll be a better man for all the rest of your life. And if you get hit, you still have one chance in two. You may get a small wound and become a hero to your family and friends. Or there is always the last chance that it may take you out altogether. And while that is a little rugged, it is at least worth remembering that very few people seem to get out of this life alive.[2]

I am sure that this little speech must have made men laugh and helped relieve the tensions men were under. But surely there was not much substantial comfort in telling men that if they were going to die, few people got out of this life alive anyway.

Men have always believed that life is good; that human life is a thing of supreme value; that man seems a creature designed for eternity. Men have not been willing to resign themselves to the simple fact that everyone must die. As one of the poets expressed this feeling:

I am not resigned to the shutting
away of loving hearts in the hard
ground.
So it is, and so it will be, for so it
has been, time out of mind:
Into the darkness they go, the wise
and the lovely. Crowned
With lilies and with laurel they go;
but I am not resigned.

. . . . . .

Down, down, down into the darkness
of the grave
Gently they go, the beautiful, the
tender, the kind;
Quietly they go, the intelligent, the
witty, the brave.
I know. But I do not approve. And
I am not resigned.[3]

Throughout the generations men have yearned for assurance that there is more to the whole truth about death than this simple fact that no one gets out of this life alive. Men have held on to the hope that life continues after death. As Longfellow says in "The Golden Legend."

The grave itself is but a covered
bridge,
Leading from light to light, through
a brief darkness.

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[2] *The Armed Forces Officer* (Washington: U.S. Government Printing Office, 1950), pp. 197-98.

[3] Lines from "Dirge Without Music" in *The Buck in the Snow,* published by Harper & Brothers, copyright 1928, by Edna St. Vincent Millay.

The early Christians were confirmed in this hope: they said "good night" to those who were dying, confident that after a brief night's sleep they would rise again on the resurrection morning.

How can we be assured that there is a true basis for this great human hope? Surely the best basis is our Christian faith in the love of God, which we have come to know through Christ Jesus his Son. If it is true, as the gospel teaches, that God so loved the world that he sent his only Son among us, to share our life, to share our sufferings, and through these to deliver us from our sins—then surely whoever believes in him will not perish but, instead, will have eternal life.

Paul felt this faith very strongly, and he gave wonderful expression to it in the eighth chapter of Romans:

> What then shall we say to this? If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? . . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. [R.S.V.]

IV

It is wonderful news that the gospel proclaims, that the God who is with us in both the little things and the big things of life does not forsake us in death—that we abide in his love for all eternity. And one of the best expressions of this good news is found in the words of our text: "We know that in everything God works for good with those who love him, who are called according to his purpose."

Daily Readings for World Council

SHARE in the devotional life of the Assembly by using this schedule:

Sunday, Aug. 15—1 Peter 1:1-2
Monday, Aug. 16—1 Peter 1:3-9
Tuesday, Aug. 17—1 Peter 1:10-13
Wednesday, Aug. 18—1 Peter 1:14-21
Thursday, Aug. 19—1 Peter 1:22-23
Friday, Aug. 20—1 Peter 2:4-10
Saturday, Aug. 21—1 Peter 2:11-17
Sunday, Aug. 22—1 Peter 2:18-25
Monday, Aug. 23—1 Peter 3:1-7
Tuesday, Aug. 24—1 Peter 3:8-15*a*
Wednesday, Aug. 25—1 Peter 3:15*b*-22
Thursday, Aug. 26—1 Peter 4:1-6
Friday, Aug. 27—1 Peter 4:7-11
Saturday, Aug. 28—1 Peter 4:12-19
Sunday, Aug. 29—1 Peter 5:1-5
Monday, Aug. 30—1 Peter 5:6-11
Tuesday, Aug. 31—1 Peter 5:12-14

The Methodist Commission on Chaplains presented this "Francis Asbury" window to the post chapel of the United States Military Academy. *From left:* D. Stewart Patterson, executive secretary of the Commission; Walter G. McLeod, post chaplain; G. Bromley Oxnam, chairman of the Commission; and W. J. Morton, Jr., librarian of the Academy.

Servicemen and Missions

JOSEPH H. HEARTBERG, Secretary of the American Baptist Home Missions Society's department of town and country, and of Christian ministry to service personnel.

ONE AND A HALF MILLION American servicemen are now overseas. If all these were Christian young men, our foreign-mission program would experience a tremendous advance. On the other hand, if all these were all immoral and sinful, our missionaries would suffer untold embarrassment, and our missionary program would receive the major setback of all times. The truth is somewhere between these two extremes. Whether the balance of power will be on the side of evil or on the side of righteousness, depends on how the Christian church responds to the challenge.

Time was when the missionary to foreign lands left his home and country and became a spiritual pioneer in a faraway land which few of his countrymen had ever seen. The missionary still leaves home and homeland and becomes a spiritual pioneer in a faraway land. But here the parallel ends. Many of his countrymen are now living in the land where he is a missionary. Others have seen military service in that area. Indications are that the procession of American young men into these countries will continue for years to come.

There are large United States military forces in slightly more than half of the ninety-seven coun-

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tries of the world outside the United States. Half of our Army's one and a half million men are serving abroad. More than half of the Navy's eight hundred thousand men are serving in the Pacific, the Atlantic, the Mediterranean, and the Far East. Their ships make calls and grant liberty in most of the principal non-communist ports of the world. Our Air Force has twelve major bases near the Iron Curtain in Germany; eight in France; twenty-one in England; and seven in North Africa. Other big bases are planned for Greenland, Japan, the Philippines, Saudi Arabia, Okinawa, the Caribbean, and Spain.

Consider that this military situation probably will continue throughout our generation. The young people serving in these places will be replaced by others who are now growing up in our homes and churches. A continuous procession will be returning from these distant points to our homes. It is likely that this circle highway —from our homes and churches to military service in these faraway lands and back to our homes and churches—will continue to be traveled by millions of youth for decades to come.

These are facts which the Christian church must take into account in planning its missionary program. While the situation is comparatively new, there are sufficient experiences to offer guidance to those who prepare the programs for the future. There are, on the one hand, many examples of spiritual victories which have been achieved because of the co-operation of our servicemen and Christians in other lands. Unfortunately, there are also many illustrations of the evil influence of some of our servicemen, which affect the lives of nationals in these lands and harm the testimony of Christian missionaries. We may learn from these experiences.

Even a very brief visit to Hawaii, Japan, and Korea is sufficient to reveal numberless ways in which the kingdom of God is being advanced through the support our servicemen are giving to

Stimulated in part by this article and others of a similar nature (including Norman Cousins' report, in the *Saturday Review*, of the situation in Japan), the General Commission on Chaplains is seeking an answer to the problem. On May 6, with the aid of the National Council's Division of Foreign Missions, a conference was held in the Chaplains Memorial Building in Washington attended by foreign-mission executives of churches with mission programs in the Far East, the Chiefs of Chaplains of the three services, and representatives of the General Commission.

Christian causes. Hundreds of thousands of dollars have been given through military channels for the construction and support of orphanages, schools, and churches. Thousands of hours of volunteer labor have been provided. Thousands of dollars' worth of gifts to these projects have been made by individuals directly to the projects themselves. Scores of units overseas have adopted orphaned children into their outfits. They have fed and clothed these youngsters and showered them with gifts. In many instances they have raised sufficient funds to send them to college in the United States. Hundreds of families have adopted homeless refugee children into their homes. It is, indeed, an encouraging story.

Significant support has been given to missionary projects by Christian chaplains and by Christian individuals and groups in the service. Many offerings have been received in military chapels which have been designated for such projects. Christian young people from the service have assisted the churches and Sunday schools and other religious activities in countless ways. Many young people have dedicated themselves to foreign-mission services after discovering the need for a Christian ministry in distant lands.

Many times religious programs for the nationals of mission lands have been carried on by the military chaplains as a part of their weekly program. They conduct Bible classes in Japan. Many of the Japanese who work in military establishments have the first opportunity of their lives to study the Bible in these classes. In a recent visit to Japan, I met many chaplains who were employing Japanese as servants in their homes. In more than one instance the employee had embraced Christianity while under the influence of this Christian home. In both Japan and Korea it is common practice to use local choirs to lead the music in worship services in the military chapels. Such a practice gives the opportunity for a sharing of the Christian faith between members of two nations, and offers real possibilities in relation to the development of the ecumenical church of Christ.

It would indeed be pleasant if the above picture were the only one to be portrayed in relation to the stay of our servicemen overseas. There is, however, another side of the picture—dark but real. This must also be faced frankly if we are to learn how best to preach the gospel of Christ in the present world situation. Consider this statement by the social welfare commission of the Japan Christian Council:

"Opportunities for servicemen to make wholesome contacts with their Japanese surroundings are extremely limited. In fact, some Japanese and those of other nationalities are efficiently organized

to make vice as attractive as possible in military areas, for the sake of profit, no matter what the cost in human degradation. Every one of the seventy major installations is surrounded by cabarets, taverns, beerhalls, burlesque theaters and houses of prostitution. It is to these places that unsavory characters loitering outside the camps attempt to entice servicemen."

One who visits Japan and confers with American chaplains has the tragic moral situation seared into his mind and heart. Everywhere there are American men who openly betray their ideals, their families, and their loved ones. The soldier from a Christian home who refuses to engage in sinful practices is frequently ridiculed. Wherever one goes, vice in glamorous garb is inviting the servicemen to enjoy the pleasures of sin for a season. The resulting confusion and tragedy is difficult to describe. This is not a pretty picture, but it is one with which both the chaplain and the Christian missionary in Japan must cope.

Of course there are Christians —both American and Japanese— who in spite of these powerful temptations lead clean lives and are altogether dedicated to the task of bringing the redeeming power of Christ into this situation. This is being done in a nation where the culture for centuries has favored the prostitution of women. It is being done nobly by many Japanese Christians. There is an attempt to provide on a large scale avenues of wholesome association for those servicemen who are innocent of any evil intentions, thus rescuing them from the temptations which are now so guilefully presented on every hand. A program to organize the churches and communities in a great struggle to wipe out the immorality which threatens the moral welfare of the Japanese, as well as of our servicemen, is being projected. The help of American Christians is being requested in this struggle, and we have an opportunity to assist in what may be a crucial project for Christian missions in Japan.

This, then, is the picture. What shall we Christians do about it?

First, let us offer to our young people now growing up such a sound program of Christian education that their Christian foundations will stand the test of experiences they will face overseas. It is to be desired that Christian educators think through the kind of program which will successfully accomplish this task. Unfortunately, in many instances the training of young people has not been sufficient to help them withstand the temptations that come in military service. An effective program of Christian education would include instruction as to what to expect in military service, both temptations and religious opportunities. It would offer informa-

tion concerning the missionary program, so that when the serviceman reaches the field he will have information that will help him to fit into the situation he finds.

Second, let us do some pioneer thinking about a program which will utilize to the maximum the cooperative efforts of chaplains and missionaries in areas where they work side by side.

In the major denominations there are now those who concern themselves with the ministry to servicemen, as there are those concerned with foreign missions. The pooling of the resources of both these groups in an attempt to meet the missionary opportunity now existing, and to plan for the missionary program of the future, would probably result in a Christian ministry hitherto impossible.

Those who thus think of the implications of this present situation for the program of the Christian church will seek the answers to such questions as the following:

How can we help our young people prepare, so that their contribution to the missionary program while overseas will be most beneficial to the total program?

What can we do to help our young people gain the maximum benefit from their experiences with missionaries and Christian nationals while in the service?

How can we help chaplains, Christian nationals, and missionaries to work together, so that each group may gain the strength and the vision which spring from cooperative effort?

What can we do to counteract the influence of the immoral and sinful practices of some of our servicemen overseas?

The present military situation has thrust unceremoniously into the lap of the Christian church new problems and opportunities which we have discussed here. God will give to those dedicated to the task of winning the world for Christ the necessary vision to meet the challenge victoriously. Let us pray that God may guide us to the greatest spiritual victories that can be wrought out of the situation which is so fraught with possibilities for the future.

✦✦✦✦✦✦

Graveyard Grins

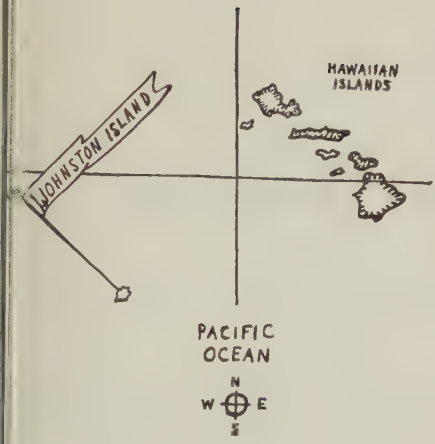
THE GAY old tipster who liked to treat his friends had engraved on his tombstone: "This one is on me."

AND A gentleman wrote this epitaph: "Pardon me if I do not rise."

MR. STRANGE wanted the simple words, "Here lies an honest lawyer."

"But you need to add your name," said a friend.

"No," he replied. "When people read, 'Here lies an honest lawyer,' they'll say right away, 'That's Strange!' "



LOOKING FOR PEARLS

Chaplain Everett D. Penrod

WHILE stationed on tiny, 160-acre Johnston Island in the middle of the vast Pacific, I have spent many hours in the warm, crystal-clear waters of the lagoon which surrounds us.

A favorite sport is diving for shells and searching for pearls. At first it was most difficult to see growing shells. They are well camouflaged and concealed. Then, after I learned to see them, it was another difficult thing to dive from ten to fifty feet and hold my breath long enough to pry them loose.

How thrilled I was at my first success in spotting a shell, diving, and wrenching it loose! How eagerly I pried it open! Inside was a marvel to behold. Several shades of mother of pearl gave it such beauty as to earn it a place as a favorite mantel piece. However, though I searched diligently, there was no pearl within. I found dozens and dozens of beautifully shaped shells, all without pearls.

Then, from an old native I learned why I found only empty shells. I was collecting only the perfectly shaped, large shells, passing by any small, deformed ones. He explained that pearls, if found at all, are usually in the smaller, misshapen ones.

Sure enough, the next misshaped shell I opened produced a pearl. It had been formed when a grain of sand began irritating the oyster inside. To ease the trouble, the sand particle was coated with smooth pearl. The trouble made the shell deformed in shape, but created a pearl inside.

So it is in life. Trials, hard knocks, and rough paths may cause some scars, but proper attitudes within will wrap a coating of love around the irritations and produce rare jewels of character and life.

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A relatively new chaplaincy program connected with the U.S. Air Force

Civil Air Patrol Chaplaincy

by Chaplain Albert C. Schiff, Jr.

National Air Chaplain, Civil Air Patrol

What is the Civil Air Patrol?

The Civil Air Patrol is a federally chartered volunteer organization and an auxiliary of the United States Air Force. Aside from assigned Air Force personnel, its membership consists entirely of unpaid civilian volunteers with their own officers and chain of command. The organization maintains quasi-military units throughout the United States and its Territories.

What is the mission of CAP?

Broadly stated, the missions and objectives of Civil Air Patrol are:

1. Promotion and dissemination of Aviation Education to develop an air-minded citizenry.

2. Development of a pool of personnel, including 100,000 cadets trained in the fundamentals of aviation.

3. Setting up, maintaining, and operating a national and territory-wide radio net to insure communications in times of emergency and disaster.

4. Training for and performing search and rescue missions.

5. Performing other emergency missions for federal and state agencies and the USAF, such as fire, flood, and antisabotage patrols, emergenc mail and courier flights, aerial re conaissance and air evacuation i times of emergency and disaster.

What is the CAP Chaplaincy?

The CAP Chaplaincy is an or ganization of civilian clergymen wh have been appointed as CAP chap lains, representing the three majo faiths, supervised by the Nationa Air Chaplain's Office at Nationa Headquarters, Civil Air Patrol— USAF, Bolling AFB, Washington D.C., and to which has been dele gated the responsibility for the mora and morale welfare of CAP personnel

What are the qualifications fo the CAP Chaplaincy?

Only duly ordained or appointe male clergymen with a minimum o four years of college and three year of seminary training are authorize in the CAP Chaplaincy. (Educationa requirements may be waived in ce tain cases.) There is no maximu age limit. Acceptance of a CAP com mission as chaplain does not affe the civilian clergyman's status rel tive to being called to active duty a a military chaplain.

AT YOUR SERVICE

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For location of distributors and rental charges, write to McGraw-Hill Book Company, Text-Film Department, 330 W. 42nd St., New York 36, N.Y. Filmstrips sell for $4.00 each.

Audio-visual Aids

The Life in My Hands—film story of a Siamese court dancer who becomes a leprosy patient at the famous American Presbyterian leprosy settlement in Chiengmai, Thailand—was released in May. The sound film in Kodachrome has many shots of authentic Thai dancing accompanied by well-known Thai musicians. Depicts life in a colony that cares for some 3,000 lepers.

Write to American Leprosy Missions, 156 Fifth Avenue, New York, N.Y.

✓

At the first American Film Assembly, in April, *For Every Child* won the Golden Reel Award in the "Religion and Ethics" field. Helps adults to a better understanding of the importance of religious instruction in the life of every child.

Available from denominational and independent film libraries. 16 mm., sound; 29 min. Rental: color, $12.00; black and white, $8.00.

Publications

"LITERATURE ASSOCIATES" is a service of the Division of Christian Education of the National Council of Churches which is available to chaplains and Christian-education workers anywhere in the world, postage prepaid.

For $13.00 a year, members receive a monthly packet containing materials on various phases of religious education. During a 12-month period, they receive one copy of every printed pamphlet, bulletin, or leaflet published by the Commission on General Christian Education, plus a one-year subscription to the *International Journal of Religious Education.*

Included among the materials is the *Audio-visual Resource Guide* and the *Yearbook of the Division of Christian Education.*

For further information, write to Literature Associates, c/o Mrs. Helen Cantley, National Council of Churches, 79 E. Adams St., Chicago 3, Ill.

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SERMON ILLUSTRATIONS

compiled by

Gerald Kennedy

Bishop of the Los Angeles Area of the Methodist Church

God within us

To believe in the sun and not in the eye; to believe in the sweetness of the honey and not in the power of taste; to believe in the God over us and around us and not in the God within us—that would be a powerless and fruitless faith. But to believe in God the Son and God the Spirit too, in the divine capacity within us answering back to the divine offer around us; to believe in ourselves through the divine presence which we are capable of receiving and containing—that completes the faith of man.

—Phillips Brooks

Human nature

And I remember my father's words. "If you wish them to be brothers, have them build a tower. But if you would have them hate each other, throw them corn."

—Antoine de Saint-Exupéry, *The Wisdom of the Sands*

Greatness

More than fifty years ago whenever I saw [Thomas] Arnold . . . I thought him far above most men I had seen. And now as time has elapsed and I find the image of Arnold rising before me, I perceive that the greatness which was then not so plainly distinguished becomes plainer, not to me alone, but to the world. When we look back on Arnold we recognize the mark which always distinguished the truly great men—his greatness is more and more appreciated as we move further away.

—William Temple.

"What sort of man is Gilbert Coleridge?" G. K. asked his secretary when her engagement was imminent. "Well, Mr. Chesterton—he's the sort of man . . . Oh well, you could say your prayers with him in the room and you wouldn't feel he was in the way."

"Then he's the right sort of man and you may marry him."

—Maisie Ward, *Return to Chesterton.*

Throughout the balloting the respondents frequently qualified their answers with a tone of humility about their right to designate any individual as greatest. Elmer Davis, radio commentator, probably expressed this sense of humbleness best, while casting a moving vote for Everyman:

"Who during the reign of Tiberius

would have said that a carpenter from Nazareth was the greatest man in the world?

"Maybe the greatest man in the world is Joe Blotz—who does his job, pays his taxes, tries not to chisel on his fellow citizens, makes an honest endeavor to find out what it is all about, and in spite of a few years' service in the late war is willing to be called up again if that is where he is needed."

—William D. Patterson in *The Saturday Review*

The good in evil

What attracts men to evil acts is not the evil in them but the good that is there, seen under a false aspect and with a distorted perspective. And the good seen from that angle is only the bait in a trap. When you reach out to take it, the trap is sprung and you are left with disgust and boredom—and hatred.

—Thomas Merton, *Seeds of Contemplation*

Hope

Hope is one of the Theological virtues. This means that a continual looking forward to the eternal world is not (as some modern people think) a form of escapism or wishful thinking, but one of the things a Christian is meant to do. It does not mean that we are to leave the present world as it is. If you read history you will find that the Christians who did most for the present world were just those who thought most of the next. The Apostles themselves, who set on foot the conversion of the Roman Empire, the great men who built up the Middle Ages, the English Evangelicals who abolished the Slave Trade, all left their mark on Earth, precisely because their minds were occupied with Heaven. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this. Aim at Heaven and you will get earth "thrown in": aim at earth and you will get neither.

—C. S. Lewis, *Christian Behaviour*

Honesty

When a great fire swept over a western city some years ago, all the chimneys built by a firm in that city were standing when the flames had been extinguished, while other firms had no erect chimneys to display. The standing chimneys soon bore an inscription, saying, "This chimney was built by Blank and Company, who are still doing honest work for their customers."

—*The Expositor*

And he told me the story of the countryman. This old fellow, it seems, had a conscience that troubled him. At last he went to a farmer and said, "Master, I'm sorry. I stole a rope from you a while back." His master forgave him and the countryman went away. But he still had no peace of mind. For he had not told the farmer that there was a cow at the end of the rope when he stole it.

—Peter Howard, *Ideas Have Legs*

Mechanical progress is paving our road to hell with good inventions.

—Peter Viereck

The first two articles of a series

Ministering in Times of Emergency TO THOSE OF OTHER FAITHS

IN RESPONSE to numerous requests THE CHAPLAIN is soliciting articles by responsible denominational leaders that will give guidance to military chaplains on ways in which they may render a helpful religious ministry to members of communions other than their own—especially in emergency situations when it is impossible for the attending chaplain to secure a chaplain or a civilian minister of the person's own faith.

Following are the first two statements in the series. The first—"How to Minister to Christian Scientists"—has been prepared by Mr. Richard H. Chase, a former Army chaplain. He submitted the statement to the executive board of The Mother Church for review.

The second statement—"Ministering to Southern Baptists"—was prepared by Dr. Alfred Carpenter, Director of the Chaplains' Commission, Southern Baptist Convention. It is to be noted that Dr. Carpenter emphasizes that his statement is not an *official* one. —THE EDITOR.

HOW TO MINISTER TO CHRISTIAN SCIENTISTS

RICHARD H. CHASE

Manager, Christian Science Activities for the Armed Services

THE SIMPLEST and most effective way to minister to Christian Scientists is to help them get in communication with a local representative of their church. Once this meeting has been effected, the

chaplain may feel that he has discharged his responsibility. He will not be asked or expected to conduct Christian Science services and give Christian Science treatments because these functions are the responsibilities of experienced Christian Scientists. However, Army, Navy, and Air Force chaplains can be of great assistance to Christian Scientists by helping them arrange for services when the situation warrants and by obtaining the reading materials of their church.

Practically all military establishments in the United States, and many in Great Britain, are visited by authorized representatives of the Christian Science Church. These fall into three categories:

First, there are at present 18 Christian Scientists serving in the United States Army, Navy, and Air Force as Protestant chaplains. They are scattered throughout the United States, Europe, and the Far East.

Secondly, there are 375 "Christian Science Ministers for the Armed Services," who are civilian workers appointed by The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, to serve Christian Scientists in military establishments in the United States and Great Britain. These ministers conduct Christian Science services, give Christian Science treatment, contact the Christian Science service personnel in specified areas, and distribute Christian Science literature.

Thirdly, there are service personnel in military uniform who have volunteered to perform the same duties as a minister but on a modified basis. These military men and women, all laymen, are called "Christian Science Representatives in the Armed Services." They are scattered throughout the globe but are serving their church largely in overseas areas. They number about 125 persons.

Every minister and representative is given a credential card by Christian Science Activities for the Armed Services, a department of The Mother Church which coordinates the activities of the church with the military. This card is his evidence of officiality. When a minister or a representative is appointed to serve a military installation or unit, he is instructed to visit the senior chaplain and request his permission to minister to the needs of Christian Scientists in the assigned area or organization. Once he gains this permission, his next step is to cooperate with the chaplain in working out a program, and in keeping him and the other chaplains in the area informed of his name, address, telephone numbers, visiting hours, and times and locations of services.

Young people interested in Christian Science who are enter-

ing the armed forces are informed that they may learn about Christian Science activities in their areas from their chaplains regardless of the chaplains' denominations. They are told that most military chapels carry on their bulletin boards a notice of the local Christian Science minister, representative, or chaplain, giving the necessary information about him and his services. Thus Christian Scientists are assisted to keep in touch with their church and its official representative.

Occasionally the situation arises where there is no Christian Scientist available to meet the need of his fellow serviceman. In this event the Scientist might ask a chaplain to telegraph or telephone a relative or a Christian Science practitioner for treatment. To fulfill this request would be a real Christian service that would be greatly appreciated.

While serving as an Army chaplain in France during World War II, I was afflicted with a severe malady and was sent to an Army field hospital by a regimental surgeon. I was unable to contact any fellow Scientists and could not communicate with home or a practitioner. In this straitened circumstance, I asked two chaplains in the hospital to read the Bible to me. This they graciously did; and I found much inspiration, strength, and rest through the word of God in the Scriptures. Within three days the fever disappeared, and I returned to my regiment for active duty. I have always been very grateful to these two chaplains for their willingness to co-operate with me and help me meet my problem in accordance with my religious convictions.

If a lone Christian Scientist is in a hospital, he may not be flat on his back and unable to read as I was. More than likely he will be able to hold a book or a magazine, and so can study by himself. In this case if a chaplain of another denomination can provide the patient with Christian Science literature, he will be doing him a wonderful service. This literature he may obtain by writing to Christian Science Activities for the Armed Services, 107 Falmouth Street, Boston 15, Massachusetts.

When a chaplain is requested to read to a Scientist, his best choice is to read from the Bible; from *Science and Health with Key to the Scriptures,* by Mary Baker Eddy; and from authorized Christian Science periodicals and literature. From the Bible he might pick out familiar psalms, such as the 23rd, 27th, 84th, 91st, and 121st; scriptural instances of healing by divine power, especially Jesus' healings; the Sermon on the Mount; and other portions of the Bible that bring comfort, or reassurance, and that quiet fear. Any page of *Science and Health* is suitable to read. The

scientific statement of being (*ibid.,* p. 468) and the Lord's Prayer with its spiritual interpretation (*ibid.,* pp. 16-17) will give the patient much food for thought.

The Bible and *Science and Health* are the impersonal pastor of all Christian Scientists. Therefore, Christian Scientists are ever with their pastor as long as they have their books.

Christian Scientists believe that the word of God is found in "The Holy Bible" and in *Science and Health,* and that it has the power to heal and meet every human need. When prayerfully, lovingly, and intelligently studied, these books awaken the student to the recognition of God's ever-presence, protection, and guidance. They help him become conscious of his eternal unity with the Christ, Truth, the healer of every disease and the Saviour from sin and suffering. Thus, these books bring healing, comfort, and freedom. They lead into the path that Jesus mapped out for all mankind.

Daily my office receives descriptions of kindly acts shown by chaplains of all denominations to Christian Scientists in military installations. These expressions of fellowship and service are very gratifying because they are benefiting many Christian Scientists, and because they illustrate that when chaplains of different faiths are asked to assist Scientists, they are answering the call with deeds.

In conclusion I wish to thank, in behalf of The Mother Church and its world-wide membership, the hundreds of Army, Navy, and Air Force chaplains who have ministered to Christian Scientists in such a friendly and helpful way through the years.

HOW TO MINISTER TO SOUTHERN BAPTISTS

ALFRED CARPENTER

Director of the Chaplains' Commission, Southern Baptist Convention

Suggestions about how any chaplain may minister to Southern Baptists under abnormal conditions or emergencies:

1. Inquire as to whether or not the person is saved, a "born-again Christian" (John 3:3-7). Should he not possess the witness or assurance of "Christ in you, the hope of glory" (Col. 1:27), then:

   a) *Explain* to him the need of salvation.

   Rom. 3:23—"All have sinned."

   1 John 1:10—"If we say that we have not sinned, we make him [God] a liar."

   Rom. 6:23—"The wages of sin is death."

b) *Reveal* to him that God has *provided* salvation.

John 3:14-16—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. . . . For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

1 Pet. 2:24—"Who his own self bare our sins in his own body on the tree."

c) *Lead* him in the *how* of acceptance.

Acts 20:21—"Repentance toward God, and faith toward our Lord Jesus Christ."

Luke 13:3—"Except ye repent, ye shall all likewise perish."

John 3:36—"He that believeth on the Son hath everlasting life."

Rom. 10:9-10.

d) Pray with him for a definite personal commitment of life and soul to Christ as Saviour and Lord. When salvation is experienced, the next and *second* suggestion will naturally follow.

2. When the person has the assurance of Christ within, then present scripture passages in keeping with existing circumstances and personal need. The following examples meet varied conditions:

John 10:28—"I give unto them eternal life; and they shall never perish."

Phil. 3:13-14—"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Phil. 4:13, 19—"I can do all things through Christ which strengtheneth me." "But my God shall supply all your need according to his riches in glory by Christ Jesus."

1 John 5:4—"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

Rom. 8:28—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Rev. 22:17—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

1 Cor. 15:19, 26, 35-58

Psalm 23

After quoting some prayer promises, lead him to the throne of grace in prayer. (I Tim. 2:8; Matt. 21:22; James 5:16.)

This is not an official document. It is my personal procedure.

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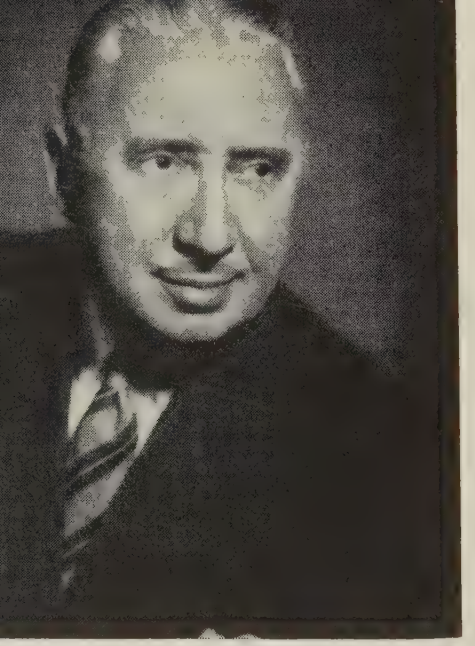

Being Good in a Tough World

RALPH W. SOCKMAN, Minister of Christ Church Methodist, New York City

SO OFTEN it is said, "When a place is bad, get out of it." Sometimes the best thing to do in a bad situation is to pick up and leave. A good man should try to get out of a business which is a perpetual rebuke to his conscience. It may be necessary for him to separate from a social group which lowers his ideals and demeans his conduct.

But as a rule righteous people do not save a situation by withdrawing from it. I may pull out of a firm whose aims and methods run counter to my conscience, but if I am to make a living I cannot easily withdraw from the whole business system. I may feel impelled to leave a political party, but if I am to have any influence in civic life, I must vote in some party. And unless good men go into politics, what hope is there for better government?

We are human beings living in social systems, and we cannot cut ourselves off from all groups which do things contrary to our consciences. Being good in the kind of world we inhabit is a tough assignment. Some say it is impossible.

Edna Ferber, in her book *So Big*, tells of a young woman teacher who was so baffled by the

difficulties of her situation that she wanted to run away. An old Dutch housewife said to her: "You can't run away from life, missy; you can't run far enough."

The temptations which threaten a person's ideals begin even before he gets out into the world on his own. Many a student faces some of the fiercest moral struggles of his life. The change from the parental roof-tree to the freedom of the campus is one of the severest tests of character. It comes at a time when the animal spirits of youth are at the full. To keep one's purity and temperance and integrity on a modern campus is not easy.

And the test of being good in bad places may come even before college age is reached. Not all our homes are good places for growing children. When a home is poisoned by the presence of a bad parent or is pervaded by a materialistic atmosphere, or is weakened by deceit and distrust—then the home itself is a hard place to be good in.

The first thing it takes to be good in a bad place is conviction. During the Senate Crime Commission's investigation a few years ago, a U.S. senator said that one trouble of our time is that so many people have no strong convictions about right and wrong. They never take a firm stand. We never know where and when we can count on them.

But a good person's convictions must be clear as well as strong. Here is the difference, as I see it, between stubbornness and steadfastness. A stubborn person has strong convictions; a mule may take a stand and hold it. But in the eyes of a balky mule I have never seen much light of intelligence. Of course, I have never had much personal association with mules, but I have known many of their relatives.

A steadfast person has a reason for his convictions. His mind is not closed by prejudice or bigotry. It is open to reason, yet firm in purpose.

The soldiers of King Charles I said of George Fox, the founder of the Quakers, that he was "stiff as a tree and pure as a bell." What a tribute from a man's enemies! Fox could not be bent. In prison after prison he was beaten and bruised, but he held to his convictions, illumined by an inner light which so shone before men that many came "to see his good works."

Ah, that's the point. The person who can keep his virtues under temptation, who can keep sweet when things go sour, who can keep his courage when others are giving up—that person shows that he "has something." Others see it and want it.

Remember, goodness can be as contagious as badness. Yes, even more so.

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KINSEY—One Year After

Where the chips have fallen

NOW that a year has passed since the second Kinsey report exploded, what shall we think about it?

A motion-picture director complains: "There's practically nothing you can do in pictures any more that will amaze, terrorize, baffle or confuse the customers. . . . How can a simple moviemaker compete with space ships, H-bombs, and the Kinsey report?"

Seriously, though, service personel may need your help for a long time to come if they avoid confusion about the meaning of these findings. Keeping in mind your role as interpreter, the editors of THE CHAPLAIN have culled what seems to them the year's most helpful appraisals of Kinsey's research.

The following pages contain evaluations by a noted psychiatrist and four professors from four theological seminaries.

For the best critical appraisal of the book, THE CHAPLAIN nominates an early review by Karl Menninger, in the *Saturday Review* September 26, 1953. We reprint it here, by permission, that you may consider it in relation to the discussion that follows:

Sexual Behavior in the Human Female, by ALFRED C. KINSEY, WARDELL B. POMEROY, CLYDE E. MARTIN, and PAUL H. GEBHARD. W. B. Saunders, 1953. 842 pp. $8.00.

As everyone now knows, some years ago a distinguished entomologist, intrigued by the personal problems submitted to him by students in his classes at Indiana University, was moved to seek answers to those questions by asking a considerable number of co-operative fellow creatures to tell him frankly what their own personal experiences had been. This inquiry he and three associ-

ates gradually extended to more than 16,000 men and women, selecting his total "sample" more and more carefully in the direction of advice from students of statistical science. Influenced by his professional experience in studying insects, in which the significance of a fact is reinforced by its frequency of repetition, Professor Alfred C. Kinsey then tabulated the incidence and timing of atomistic sections of the behavior and sensations reported by his communicants.

From this he arrived at various totals, split into subtotals by reference to such extraneous criteria as the economic and educational "level" of the subject interviewed, the existence of a marriage license, the number of *years* lived, and the relative devoutness of religious conviction—to select only a few.

The first results of this study, conscientiously pursued over a period of ten years, appeared in 1948 as *Sexual Behavior in the Human Male;* the second report, *Sexual Behavior in the Human Female,* has just been published. Together they clearly demonstrate the existence of various phenomena long familiar to psychiatrists, which apparently neither Kinsey and his colleagues, nor some members of the general public, had previously been quite able to bring themselves to believe. They document with figures precisely what Freud submitted years ago in his famous book *Civilization and Its Discontents*—that civilized man has inhibitions which cost him something in the interest of the total welfare of society. Coming, as this does, from a scientist skilled in collecting numerical data without contamination by the prejudices of psychiatric experience, the Kinsey material is all the more impressive.

Another man whom Professor Kinsey resembles is Havelock Ellis, who also persisted earnestly in the proposition that sexuality was noble and beautiful, and not shameful and wicked. But Ellis was a social philosopher, and Freud was a discoverer, clinician, and theoretician. Kinsey is not a theoretician, not a clinician, and not actually a discoverer, but a taxonomist. He had curiosity, the

By

KARL MENNINGER • A. T. MOLLEGEN
REINHOLD NIEBUHR • SEWARD HILTNER
WILLIAM B. OGLESBY, JR.

mainspring of scientific research, and he had an ingenious idea; with earnestness, persistence, patience, and courage he listened to, recorded, and tabulated what many people told him of their experiences. Thus he has produced a set of statistics which, criticize them as we may, do have a certain scientific validity and a prodigious interest for the general public.

It is difficult for a fellow scientist affiliated with a branch of the science for which Professor Kinsey appears to have a somewhat hysterical antipathy to appraise his new volume with complete objectivity. The real difficulty a psychiatrist has in reviewing the book arises from the sharp difference in our viewpoints regarding the science of man.

After the appearance of the volume on males five years ago I went on record as believing that this might prove to be one of the most important scientific studies published in our lifetime. Together with many other psychiatrists and social scientists, I admired the intrepidity, persistence, and earnest purpose of the authors. I heartily concurred in their apparent convictions that individual variation deserves respect, and not intolerant condemnation. We all rejoiced in the Kinsey group's success in crashing the iron curtain of social hypocrisy and submitting convincing data in a way that Freud, Havelock Ellis, Kraft-Ebbing, W. F. Robey, Margaret Sanger, Victor Robinson, G. V. Hamilton, R. L. Dickinson, K. Davis, and hundreds of psychiatrists whose names I have no room to list, had failed to do.

But, along with many of my colleagues, I was aware of serious flaws in the first volume. These were carefully pointed out by thoughtful, sympathetic fellow scientists, and I had every hope and expectation that Kinsey and his associates would make use of their suggestions and improve the research before the appearance of a second volume.

In this I was to be greatly disappointed. So far as I can ascertain, Kinsey appears to have heeded scarcely a word of the scholarly analyses and wise counsel of such penetrating critics as Dr. Robert P. Knight, Dr. Lawrence Kubie, Lionel Trilling, and numerous others. Kinsey's compulsion to force human sexual behavior into a zoological frame of reference leads him to repudiate or neglect human psychology, and to see normality as that which is natural in the sense that it is what is practiced by animals. Kinsey entered the field of sexuality from entomology and Freud from neurology; but Kinsey has never outgrown his original viewpoint that sex-

uality is just something that occurs in animals. Freud discovered that in the field of human relations one must recognize the functions of love and hate, as scientific realities interrelated with reproduction. Kinsey did not; the word "love" rarely appears in his book.

Kinsey repudiates the concept of normality as beneath scientific contempt, but by implication he substitutes for it the use of two other concepts, that of naturalness and that of prevalence (*i.e.*, high relative incidence). Homosexuality is to be regarded, he says, as a natural form of sexuality, like any other, because it is common in human beings and because animals also practice it. Now this may reflect, as Trilling suggested, "a generous impulse for tolerance, acceptance, liberation, a broad and generous desire for fellowmen not to be harshly judged," but it puts the authors in the untenable position of establishing inappropriate norms and setting up the worship of the factuality of the fact, its material physicality and its numerical strength. To use this as his criteria "has the effect, ironic in a work that is so clearly directed to democratic values, of removing the human subject from its human implications. [It also] has the effect, equally ironic in a democratic and instrumental document, of preventing the consideration of the consequences of certain forms of human conduct, . . . suggesting a most ineffectual standard of social behavior —that is, social behavior as it exists."

Professor Kinsey's conception of sex as something to be let out (he refers to the "total outlet") is a somewhat scatological concept, and leads logically to two of his most egregious errors. The first is the inference that the more of this "sex" that can be let out the better; the second is that the orgasm is the total goal and ultimate criterion of sexual satisfaction. No one would seriously hold that, since eating is a good thing and a pleasant thing, the more one can eat the better. The fact that many people would feel inclined to agree with it is likewise no proof. The starving inhabitants of a desert island might easily subscribe to the notion that the more food they could obtain the better, but any dietitian could refute this. And, furthermore, Kinsey clearly demonstrates that there is no considerable amount of sexual starvation in America.

As for an orgasm being the chief criterion of sexuality, everyone knows that one orgasm can differ from another as widely as do kisses. A kiss by Judas is one thing, a kiss by Venus is another,

and a kiss by a loving mother still a third. The orgasm of a terrified soldier in battle, that of a loving husband in the arms of his wife, that of a desperate homosexual trying to prove his masculinity, and that of a violent and sadistic brute raping a child are not the same phenomena. The muscles and nerves and secretions may be the same, but the orgasms are not the same, and the sexuality is not the same. They may add up to the same numbers on an adding machine, but they don't add up to significant totals in human life.

Indeed, the psycho-physical separation which the Kinsey associates decry at the beginning of Chapter 16 is precisely what has victimized them throughout their study. They would seem to be under the impression that it is possible to describe the mechanics of human behavior in purely physical and chemical terms without reference to the mystic vagaries (as they conceive of them) of psychology. This point of view, one must concede, is by no means limited to the Kinsey group. It is the chief *casus belli* between the biological and the psychological scientists, and the reviewer is definitely with the latter.

It isn't that sex cannot be separated from love; we all know to our sorrow that it can. But we psychiatrists take the position that this separation itself represents an abnormal state of affairs in the human being, and hence statistics about sex based upon an assumption that the presence or absence of love, to put it simply, is unimportant, are vastly disturbing to us.

These very points have been made with startling clarity by Maurice Zolotow, a feature writer, in a newspaper article distributed by the Spadea Syndicate, the whole of which Dr. Kinsey should take to heart. Among other things, Zolotow wrote:

"I believe the Kinsey reports . . . with their graphs and statistics, may bestow an aura of scientific approval on a delusion that has misled all too many people in the past twenty-five years. I refer to the delusion that sex is an indoor sport and, like contract bridge or scrabble or canasta, it can be mastered by studying technique and practicing as often as possible with as many partners as one can induce to play. . . . Unless the movement toward sexual integration is an expression of love for the other person, there can be no sexual ecstasy. . . . Love is an intense awareness of the other person, a feeling of respect for him or her as a human being and is an instinctive attitude that the needs of the other

person are as important to you as your own needs. . . . Sexual promiscuity or experimentation or athleticizing . . . without feelings of tenderness and affection—is . . . destructive."

When the first volume of the Kinsey study appeared Dr. Martin Gumpert commented that one highly gratifying effect of the book would seem to be that it appeared to lift the feelings of guilt from hundreds of thousands of readers. "People work with touching eagerness through the appalling mass of boring charts and statistics in order to discover with relief that they are not outcasts, not psychopaths, not criminals when they masturbate or enjoy other 'abnormal' sexual outlets. They learn that they are as 'normal' or as 'vicious' as anybody they meet on the streets of their home town."

Unfortunately, this guilt lifting is an equivocal blessing. I, for one, think that some guilt feelings are better *not* removed—they belong. Certainly, the ethical rightness or wrongness of an act can scarcely be justifiably determined by the frequency of its occurrence. If human welfare be considered a criterion of rightness, the fact that nearly every person in the United States regularly ran past stop lights or exceeded the speed limit would still not make it right to do so. Dr. Kinsey and his associates point to the influence of religious training as inhibiting the violation of laws and customs regarding sexuality, such as marital fidelity. If one believes in the principle that maximum sexual expression is the most desirable goal, then, of course, it is encouraging for one to learn that he is not the only sinner against religion, which holds that certain other principles are more important than sexual "freedom" and that more abundant life is not necessarily implied by more abundant sex. And in this instance, surprising as it may be to some, most psychiatrists and psychoanalysts will be definitely on the side of religion.

To be freed from the torturing delusion that one is a monster, a lone and isolated exception among human beings, is indeed a comfort and a salutary benefit if derivable from such statistical announcements. But it is by no means certain that if one learns that other people have temptations, and sometimes yield to them, he will have a happier marriage, better sexual adjustment, and all the other bright results spoken of in the newspaper and magazine reports. Indeed, if one followed Kinsey in his (I believe incorrect) assumption that sexual behavior is entirely a matter of sexual equipment, conditioning experience, and chance, there is

no reason to assume or hope that the publication of his findings will in any way change things.

If human beings *were* only animals, if they were "free" from the restraints and social considerations of civilization, if they could once more be simple savages, perhaps their sexuality could likewise be more free, more independent of emotions, more susceptible to statistical evaluation. It would be—in one sense of the word—more "natural," more "normal." But, unfortunately for this hypothetical simplification, human beings are possessed of love as well as hate, and willy-nilly, for better or for worse, civilization has gotten a foothold!

That the unrestrained expression of "sexuality" becomes impaired thereby is, as Freud pointed out in *Civilization and Its Discontents,* inevitable. This Kinsey and his associates have proved statistically. Is it to weep or to rejoice? Freud himself would not say. But he did say:

"Men have brought their powers of subduing the forces of nature to such a pitch that by using them they could now very easily exterminate one another to the last man. They know this —hence arises a great part of their current unrest, their dejection, their mood of apprehension. And now it may be expected that the other of the two 'heavenly forces,' eternal Eros, will put forth his strength so as to maintain himself alongside of his equally immortal adversary."

By the "eternal Eros" Freud meant the development of the capacity for loving one another, a relationship which far transcends the achievement of frequent orgasm.

Mollegen on Kinsey

Here are two penetrating comments on the Kinsey books by Professor A. T. Mollegen, of the Virginia Theological Seminary, Alexandria:

1. Professor Kinsey's books fall within the field of sociology. He shows little knowledge of sociological procedures which recognize multiple causation and cultural climates. The titles of his books are incredibly pretentious, and his qualifications in the text are insufficient. He has described the sexual behavior of some men and women drawn from certain classes and geographical spheres in the United States in the middle of the twentieth century. The medieval monks and the Eskimos are human also. Furthermore, Kinsey's inferences are often naïve. A high percentage of women who had premarital sexual experience are happily married and well adjusted sexually in marriage, therefore we have contributing cause and effect. Have we any evidence at all that the two results are not due

to other causes which a good psychologist and sociologist might find? Sexual rapport and happiness in marriage are more complex than Kinsey suggests; for they have to do with persons in relationship, not animals in conjunction.

2. There is a great "natural law" tradition in Western civilization stretching from Plato to the present and including Thomas Jefferson, the Declaration of Independence, and American positive law. When one encounters the word "nature" in American law, one does not presume that it means "biological nature" or "average behavior." The American colonists were not justifying their severance from England by an appeal to biological law and its God. That is exactly what they did *not* mean. "Nature" in the West is a rational and moral category, normative and not statistically establishable. I myself would like to reform many of our present laws. At the moment, however, I am merely insisting that they are not to be reformed by biological or statistical findings. Penalties for theft may need reform. But such reform cannot use as its standards the behavior of pack rats or the number of thieves current in a given period of a given society. Morality, like sociology, is more complicated than Kinsey is aware.

Niebuhr on Kinsey

In *Christianity and Crisis* (Nov. 2, 1953) Professor Reinhold Niebuhr of Union Seminary, New York, discussed "Sex and Religion in the Kinsey Report." Here he was less concerned to take issue with Kinsey's data than with his guiding presuppositions.

"For," said Niebuhr, "the data point to an accentuation of the decay of the stability of the modern family. The effects of that decay on children are apparent on every hand. They are attested by every schoolmaster and by social workers among adolescent delinquents. The evidence may point to the real corruption at the heart of our culture."

While not quarreling with the actual data, however, Niebuhr strongly challenged the presuppositions. Said he: "One must raise the question whether Kinsey's approach to complex ethical problems in the sexual field is not an indication of one of the deplorable effects of the introduction of the so-called 'methods of science' into the field of the humanities. There is nothing wrong with the methods of science as such. Kinsey himself is an honest scientist in collating his data. But unfortunately the modern attempt to subject the behavior of people to scientific scrutiny frequently suffers from the imposition of viewpoints which are legitimate in the natural sciences, to the world of human history, where they may be less valuable because the human world differs from nature by the radical freedom of the human person. This freedom makes for the uniqueness of the individual about which nature knows nothing. It also creates a field of complex causation about which it is hazardous to draw any causal sequences because every fact is so complexly related to previous events that a purely scientific judgment is impossible. It is impossible in the sense that events do not follow each other 'in a necessary manner' in such a way that a scientific judgment would be valid."

Niebuhr deplored "the uncritical character of Kinsey's moral anarchism and the vulgar quality of his hedonism," which, he said, "have prevented him from raising some significant issues in the field of sexual behavior and from effectively challenging religious and other forms of prurience."

These defects Niebuhr attributed to "ignorance," saying: "One has the suspicion that the crude physiological naturalism which governs Kinsey's inquiry is not so much a considered frame of reference as it is a scheme of thought into which he was betrayed by ignorance." And again: "It is rather significant and disturbing that his abysmal ignorance of the complexities in the heights and depths of the human spirit should be cloaked and dignified by the prestige of 'science.'"

Referring to the Menninger review quoted above in full, Niebuhr commented that "the psychiatrists, who are certainly as 'scientific' as Kinsey but who have a more adequate view of the human person, are therefore generally critical of his approach."

Hiltner on Niebuhr and Kinsey

In a later issue of *Christianity and Crisis* (Jan. 11, 1954) Seward Hiltner, of the Federated Theological Faculty, at the University of Chicago, responds to Dr. Niebuhr. While agreeing with him fundamentally, he offers two minor criticisms, one concerning the value of studies of the Kinsey type and the other concerning the need to be more explicit in stating the Christian view of sex:

1. "Although there is nothing in Niebuhr's comments that would deny validity to abstractive methods in the study of man so long as one remembers the abstraction, he seems so fearful we may forget this that he appears to discourage such procedures. . . . The investigator himself may not be equipped for this task. But I want to make sure that this type of study is not itself ruled out as distorting just because it abstracts."

2. "Clearly aware that the Christian and Protestant view of sex is not legalistic in character, Niebuhr seems inclined to slide too lightly over the fact (partially documented by Kinsey) that the actual attitudes of most Protestants are as legalistic in nature as those of Roman Catholics. Since legalism in other types of attitudes has not been broken into except by plain speaking concerning the subject at hand, this seems unlikely to happen with sex attitudes without similar plain speaking. If actually existing attitudes of Protestants are as legalistic as Kinsey finds them (and as I believe them to be), then little can be gained by slurring the fact.

"As I see the Christian view of sex, it cannot be rigoristic and legalistic on the one side, nor anarchical and loose on the other. It holds that sex in itself (in its human dimensions) is serious (for good or for ill), that it can never be taken casually (as in promiscuity) or flatly (as by withholding) without distorting its nature, that it is sacramental (through it God revealing depths of one's self, of another and, by implication, of all others), and that it is, ultimately, a mystery how total spirit can be revealed and enhanced through biological experience. Sex is not an external but an internal relationship, since we are members one of another. As sex

is finally intolerable without love, so sex in its full human dimensions makes for love. Sex is to be intense and steadfast, with a close relationship between these qualities. There is nothing in Niebuhr that seems to me to contradict such an understanding, but neither do all these points appear to be explicit."

Oglesby on Hiltner

Professor William B. Oglesby, Jr., of Union Seminary, Richmond, gives the following appraisal of Hiltner's book which appeared soon after Kinsey's:

Sex Ethics and the Kinsey Reports, by Seward Hiltner. Association Press, 1953. 238 pp.

The Kinsey Reports seem destined to be the most widely discussed and least read "best sellers" of our time, with the possible exception of the Bible. Reaction has ranged from all-out praise to all-out condemnation. Many churchmen have felt that the distribution of the reports would result in a breakdown in morals. Others suspected that perhaps all was not well in American morals, and that the reports called stark attention to an alarming difference between what we all say we believe, and what we in fact practice.

Hiltner believes that it is high time for Christians to set forth a positive statement regarding sex; he calls attention to the fact that all too often the church has either been silent or spoken negatively. He begins with biblical teachings and traces the development to modern times. Then, he evaluates the Kinsey reports from the Christian view of sex, and finally draws certain implications for the present time.

This is a book for religious leaders, laymen and clergymen alike. One could almost say it is a "must." Hiltner is well qualified, both as a churchman and as a student of the man sciences to write this penetrating analysis. Not all his readers will agree with his position; but it is evident that few will be able to read the book without being forced to think through their own "theology" of sex —a task which most will admit they have never done.

Whatever one may believe about the Kinsey reports in general, few can deny that these studies have presented a challenge to those concerned with morals. Hiltner's book will be welcomed by the serious student who is sincerely attempting to think through the moral and ethical implications of sexual behavior in America in the light of the Christian faith.

A team of five church leaders, representing the World Council of Churches, will tour American cities in September and October, following the World Council of Churches Assembly in Evanston, Ill., in August. They are: **Dr. Rajah B. Manikam** of India, who holds posts in the World Council, the International Missionary Council, and the National Christian Council of India; **Philip Potter** of Haiti, chairman of the World Council's youth department; **Mrs. James D. Wyker** of Columbia, Missouri, president of the National Council of Churches' Department of United Church Women; **Bishop Ellis Gideon Gulin** of Finland, a social welfare leader in his country; and **Charles P. Taft,** lawyer and layman of Cincinnati, Ohio.

BOOKS

Book Reviews

GOD SPEAKS

Frederick W. Brink

Senior Chaplain, U.S. Fleet Activities, Sasebo, Japan

Westminster Press 1954 96 pp. $1.00

PATHWAYS OF PRAYER: A Book of Daily Devotions for Youth

Christian Education Press, Philadelphia 1953 384 pp. $1.50

These two books of daily devotions, varying in structure and aimed at different groups, appear to this reviewer to be strikingly alike in thought patterns and in the impression they make on the reader. This similarity undoubtedly arises from the fact that all the writers have for years been concerned with the problems and ideas of youth and have come to think and speak in the idiom of youthful people. This quality will make these books especially valuable for laymen. Perfectionist theologians may pick up little things to question, but the books will speak a straightforward message to the rest of us.

God Speaks is divided into three parts. In the first you catch the spirit of Moses and the prophets, who were constantly saying, "Thus saith the Lord," as the Father speaks in the first person. In the second part Christ walks among us and speaks again as he did in Galilee. In the third part of this three-month series of devotions we hear the Christian way of life speaking to modern man. This Navy chaplain studied hard and meditated deeply upon the Bible before he wrote.

Fifteen people wrote *Pathways of Prayer,* but their work finds a true unity in the thoughts of Christian young people enmeshed in the life of home, church, and community. Each day for a whole year you can pick up this tastefully illustrated and printed book

and find a vital thought for that day's life. I am no longer a youth, but I found it a joy to read. It will be even better for the person who reads it daily throughout the year.

—Joe Dana
Director of United Fellowship of Protestants
Editor of The Link

AUGUSTINE: EARLIER WRITINGS

Selected and translated by John H. S. Burleigh

Regius Professor of Ecclesiastical History, University of Edinburgh

ADVOCATES OF REFORM

Edited by Matthew Spinka

Waldo Professor of Church History, Hartford Theological Seminary

Vols. VI and XIV, The Library of Christian Classics The Westminster Press 1953 $5.00 each 432 pp. and 408 pp., respectively

There is a new and growing interest in the classics of the Christian faith. The most ambitious publishing project in this field under Protestant auspices is the "Library of Christian Classics," consisting of 26 volumes, two of which are to appear every six months, under the direction of a distinguished board of editors.

Scholars will certainly wish to possess the entire series. The working chaplain—or pastor—will find that there are some volumes which can be dispensed with more easily than others. One of these, in the reviewer's estimation, is the first of the two volumes now under consideration. It presents eight of Augustine's lesser-known works, written during the period in which, with the aid of Plato, he was working out the religious philosophy which, in its main features at least, was to be his for the rest of his life. The editor offers the selection in the hope "that it may give an adequate representation of the working out of the system—metaphysical, epistemological, ethical, and withal biblical—which may justly be called 'Augustinianism.'" For the specialist, for the theological- or philosophical-minded, this will prove a most welcome volume. For the more practical-minded, its reading will prove somewhat laborious.

Advocates of Reform is one of the volumes in the Library of Christian Classics which has a place in every minister's library.

Included in this volume are characteristic writings of John Wycliffe and John Huss, two of the most important "Reformers before the Reformation"; the *Enchiridion*, a beautifully written work, for which hitherto there has been no adequate translation, and which better than his other writings represents the characteristic traits of Erasmus' conception of Christianity; and last, though certainly not least, the writings of representative Conciliarists—men who argued cogently, from the standpoint of reason and from indisputable historic facts, that the authority of a General Council was superior to that of the Pope. If the arguments of these men had prevailed, the Catholic Church might have become a constitutional monarchy, and the Reformation itself been rendered unnecessary. The arguments of the Conciliarists are not without their value at the present time.

Both of these volumes, as others in the series, have excellent introductions and notes.

—Ernest Trice Thompson
Professor of Church History, Union Theological Seminary
Richmond, Virginia

THE INTERPRETER'S BIBLE, VOLUME IX: Acts and Romans

Abingdon Press 1954 668 pp. $8.75

This is certainly one of the best books in the series, not only because it deals with two of the most important books in the New Testament, but also because of the fine scholarship and communicating exegesis of G. H. C. Macgregor (University of Glasgow) and John Knox (Union Seminary, N.Y.C.) and the expository skill of Theodore P. Ferris (Trinity Church, Boston) and Gerald R. Cragg (Erskine and American United Church, Montreal).

Macgregor summarizes and evaluates a hundred years of scholarly debates on the authorship, historical accuracy, and purpose of Acts while Ferris shows how the early church's first chronicler can be used for teaching and preaching today.

Knox's exegesis of Romans is informed by all the past work done on St. Paul's epistles and achieves a fresh and rigorously honest presentation which is at one and the same time unbiased theologically and deeply appreciative religiously. Cragg, once a theological professor and now a parish parson, interprets and

applies Pauline theology in a brilliant and understandable way.

Every New Testament student will have some disagreements with, or refinements of, the two exegetes; but all will agree that this is a superb volume. Every minister and layman will find these documents of first-century Christianity made intelligible and living. Ferris has a simple and direct apologetic force which is to be coveted for every preacher, and Cragg exposits the doctrine of St. Paul so that it calls us into the profundity and joy which the Reformation recovered from the Pauline letters.

This is a book to live with and to use for a decade at least.

—A. T. Mollegen
Professor of New Testament Language and Literature
The Virginia Theological Seminary
Alexandria, Virginia

I PROTEST

G. Bromley Oxnam

Bishop of the Washington Area of the Methodist Church

Harper & Bros. 1954 186 pp. $2.50

I Protest is a deeply disturbing, not to say frightening, book. It is the first book in a long time that has caused this reviewer to lose sleep at night. It is not the book itself that is so disturbing; it is what it reveals in our national life—and at the very seat of our national life—that causes such deep anxiety. Like a powerful floodlight suddenly turned on, it throws into clear and sharp relief what has previously been partly hidden and indistinct. Here is the bright light of a personal experience suddenly focused upon, and revealing clearly, one of the most sinister and deadly dangers ever to threaten the very elements and values in American life that have brought our nation to its greatness, wealth, and power. The danger that threatens is that of the destruction of the basic freedoms upon which our nation was founded, and has grown strong. It is the danger of the secret informer—the threat of a twentieth-century inquisition.

In this book Bishop G. Bromley Oxnam, one of the most distinguished and widely known of American religious leaders, one of the stanchest upholders of the democratic way of life, and for many years one of the best informed and most effective opponents of communism, tells the story of his ten-hour ordeal on July 21, 1953, at the hands of the House Committee on Un-American Activities under the Chairmanship of Congressman

Harold H. Velde. It is an almost incredible story of the use of the methods of the police state by the representatives of a democratic government. In Bishop Oxnam's own words,

> This book is concerned with procedures that repudiate American tradition and practice, procedures that involve the informer, that riddle our life with distrust, that set American against American, that tend to label sound reform as subversive, that make no distinction between progress and revolution, procedures carried on by staffs too largely composed of ex-Communists and often incompetent, or by politicians some of whom appear prone to capitalize upon hysteria for political advantage.

It is against these procedures, trends, and dangers to the free, democratic way of life that Bishop Oxnam registers his vigorous, devastating protest. His protest is registered specifically against nine abuses:

1. "I protest against the use of the House floor to defame. . . ."
2. "I protest against procedures that are in effect the rule of men and not the rule of law. . . ."
3. "I protest against the inexcusable incompetency that has characterized too many members of the research staff of the House Committee on Un-American Activities. . . ."
4. "I protest against the release of unverified and unevaluated material of the so-called files of this Committee on official letterhead and signed by an official clerk. . . ."

(These are the files of which Chairman Velde said: "In the files that we have are reports, which are already public information. *Any citizen can file them.*")

5. "I protest against the un-American assumption that underlies many utterances of these Committeemen, namely, that accusation constitutes conviction. . . ."
6. "I protest against the 'Big Bully' spirit and the bad manners of some Committeemen. . . ."
7. "I protest against the apparent determination of the Committee to save face rather than to face facts. . . ."
8. "I protest against the failure of the House Committee on Un-American Activities, after spending hundreds of thousands of dollars of tax funds, to propose sound legislation to end the communist menace. . . ."
9. "I protest against the constant use of the phrase 'It is cited,' . . . a device designed to discredit. . . ."

These protests, abundantly warranted by the record of what

transpired at the "hearing," clearly are the concern of every American of democratic spirit. They are of special concern to chaplains, and to ministers of religion everywhere, possessed of an inescapable concern for the sacredness and dignity of the individual mind and spirit. They deserve to be read carefully and pondered fully.

—Marion J. Creeger
Director of the General Commission on Chaplains
Editor of The Chaplain

Book Notes
by F. R. Creeger

Your God Is Too Small, by J. B. Phillips. The Macmillan Co., 1953. 140 pp. $2.00.

"Small but mighty" are adjectives that can well be applied to this book: small in size but mighty in scope and treatment. After some dozen or more candid shots of our inadequate concepts of God, Mr. Phillips gives a superb treatment of an "adequate God" as focused through the life of Jesus Christ. In his inimitable way he makes understandable to moderns the basic truth, "He who has seen me has seen the Father." Through the aperture of Jesus, we can begin to see the magnificence of God, who becomes adequate for all our needs.

Great Ideas of the Bible, Vol. I, by Ryllis Goslin Lynip. Harper & Bros., 1954. 268 pp. $2.75.

In the author's words, "this book is intended for modern young men and women who will have to face crucial problems in the atomic age." It is a new kind of Bible interpretation in that the author is not content to let biblical ideas of God and man, of right and wrong, of Jesus' new way of life, stay in their historical settings; she "brings these ideas forward and plants them firmly in the middle of the twentieth century as a challenge to modern youth."

A very timely book. Volume II (on faith, love, and prayer) will be eagerly awaited.

Of the Love of God, by Evelyn Underhill. David McKay Co., 1954. 220 pp. $3.50.

This book is an anthology from the writings of Evelyn Underhill,

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who was one of the great devotional writers of the present age, and one of the great mystics, who, in her own words, are those who "insist that they know for certain the presence and Love of God."

Bishop Lumsden Barkway and Lucy Menzies have compiled this anthology under eight headings in such a way that in the reading of the selections one is impressed constantly that "Love of God" is not just a gentle, pleasant emotion but "a tremendous and sometimes terrifying force."

Mothers of America, by ELIZABETH LOGAN DAVIS. Fleming H. Revell Co., 1954. 191 pp. $2.50.

This is a book of seventeen short biographies of mothers of distinguished Americans, plus one chapter of pen sketches of Golden Rule Mothers (Mothers of the Year). These stories are not gilded but are factual, heart-warming accounts of very real women. One of the most enjoyable chapters in the book for me was "Mother of the boy of boys, 'Ma' Clemens."

Preaching Angles, by FRANK H. CALDWELL. Abingdon Press, 1954. 119 pp. $2.00.

Ministers will find this book on homiletics full of helpful suggestions and descriptions of techniques and procedures of preaching—"angles of preaching," the author calls them.

These include "textual excavation," biography-book-art-music sermons, quotations, etc. All of these he depicts vividly and convincingly.

Equally convincingly he says, "All the angles and techniques of homiletics are 'void-if-detached' from the passion of a man who has responded to the call of God to preach an ancient gospel to a modern world."

Addresses of publishers whose books are mentioned above

ABINGDON PRESS, 810 Broadway, Nashville 2, Tenn.

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

CHRISTIAN EDUCATION PRESS, Witherspoon Building, Philadelphia 7, Pa.

HARPER & BROS., 49 E. 33rd St., New York 16, N.Y.

DAVID MCKAY CO., 55 Fifth Ave., New York 3, N.Y.

THE MACMILLAN CO., 60 Fifth Ave., New York 11, N.Y.

FLEMING H. REVELL CO., 316 Third Ave., Westwood, N.J.

W. B. SAUNDERS CO., Philadelphia 5, Pa.

WESTMINSTER PRESS, Witherspoon Building, Philadelphia 7, Pa.

Books Received

KAY, J. ALAN. *The Nature of Christian Worship.* New York, Philosophical Library, 1954. 115 pp. $2.50.

RUNES, DAGOBERT D. *Letters to My Daughter.* New York, Philosophical Library, 1954. 131 pp. $2.50.

RUPP, GORDON. *The Righteousness of God.* New York, Philosophical Library, 1953. 375 pp. $7.50.

WEGENER, LEONA MEYER. *Greater Works.* New York, Exposition Press, 1954. 246 pp. $3.50.

NEWS ROUNDUP

by MURIEL K. STEFFY

NOUNCEMENT

Supporters of **Japan Christian** vice Men's Centers are advised not send money donations directly to pan, because such gifts cannot be ducted from income tax. Contribuns should be sent to the Far stern Joint Office, Division of reign Missions, National Council Churches, 156 Fifth Ave., New rk 10. Checks should be made out the Far Eastern Joint Office and signated for Japan Christian Serv- Men's Centers.

(See article "Servicemen and Missions," p. 8 above.)

NTERNATIONAL

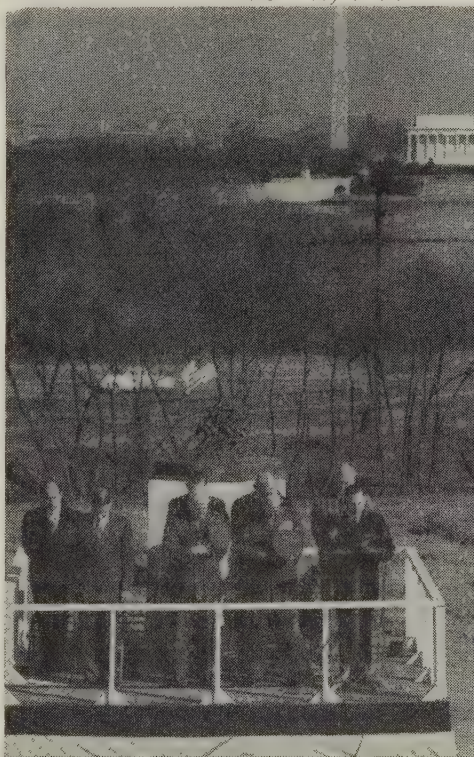
England's old Westminster Abbey, akened and defaced by bombs and thousand years of time, is being paired. The face-lifting will require ,800,000.

A stone cross has been erected at lkeborg, **Denmark,** in memory of **j Munk,** Lutheran pastor and poet ose courageous resistance to the azi occupation of his country rought him to a martyr's death in 44.

The world literacy program of the ational Council of Churches will tend next year to new areas and w peoples at a cost of almost a arter-million dollars. An operating dget of $234,379 has been forecast r 1955. This is $6,000 higher than e current year's budget and far beyond the $16,000 with which the Committee carried on its work a decade ago.

A statue of the flag-raising on Iwo Jima will stand here near Arlington National Cemetery, overlooking the U.S. capital. It will be a memorial to Marines who gave their lives in battle. Below, Navy Chaplain Garson Goodman, veteran of Korean service, pronounces the invocation at the ground-breaking ceremony for the statue.

U.S. Navy Photo



Some part of the Bible has been published in **1077 languages and dialects** as of the end of 1953, according to a statement by the American Bible Society. At least 1000 other languages still await translation.

GENERAL

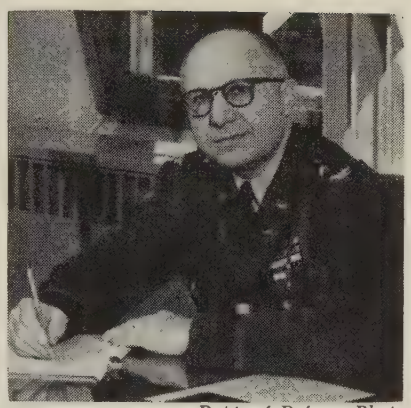
A Passenger Ships Chaplaincy Service which will enable Protestant ship passengers to worship at sea as they would at home was inaugurated recently by the National Council of Churches. Ministers will participa on a volunteer basis, informing th Council's department of their ocea travel plans in advance.

The first major study in **family T habits,** made by the National Counc of Churches and Yale Divini School, shows that children avera 13 hours a week viewing their fa orite programs. Their favorite sho are westerns which average 10 violent episodes an hour. Almost 7 per cent of the parents approve ch

It's not a man from the moon, just a diving suit, that these students from the Na Chaplains School, Newport, R.I., are examining on a submarine base tour. They ar John A. Hammond, United Presbyterian; Samuel C. Pearson, Jr., Disciples of Chris and Adrian Van Andel, Christian Reformed.

U.S. Navy Pho

Army Chaplain Luther W. Evans (shown opposite) is the new commandant of the Chaplains School, Fort Slocum, N.Y. He succeeds Joseph R. Koch, who retired. Before entering the military chaplaincy in 1934, Chaplain Evans was pastor of Calvary Lutheran Church, West Chester, Pa.



Dept. of Defense Photo

en's TV fare as it is. About 25 r cent are strongly critical of their ildren's programs.

This year marks the sixteenth centenary of one of Christianity's greatest thinkers. **St. Augustine** was born North Africa A.D. 354 and died A.D. 30.

DUCATION

A second freshman class—170 students—entered the **International hristian University in Japan** recently. Approximate distribution of e new undergraduates is as follows: tural science, 26; humanities, 36; nguage, 31; and social science, 77. ost of the 170 new students are panese, but there are 6 from Hong ong, 2 from Formosa, 2 from India, d 6 from the United States.

The **Ecumenical Institute of** the orld Council of Churches is planing an extension of its world-wide rogram for exchanging American, uropean, and Asian candidates for e Christian ministry among theogical seminaries. So far the exange has brought 325 foreign stuents to the United States from minaries overseas. About 40 more e coming for 1954-55.

A new program of advanced religious studies is being inaugurated for 1955-56 at Union Theological Seminary, New York. The program provides that each year twenty or twenty-five religious leaders from various countries will receive fellowships to Union to prepare for their chosen vocations and, through living together, to participate in a communal life of fellowship and study.

Seven hundred and fifty-nine young people from 50 different nations were brought to the United States as **"Crusade Scholars"** during the past nine years through the Methodist Church. At present there are 110 such scholars now in America from 23 countries.

The place of the **unpaid lay teacher** in the thousands of Sunday schools of Protestant churches across the United States will be the subject of a convention on Christian education in Cleveland, Ohio, in the summer of 1955. There are 30,000,000 Protestants enrolled in these schools, and the National Council of Churches seeks to strengthen this volunteer ministry.

BERLYN FARRIS

PERSONALITIES

The Washington Pilgrimage of American Churchmen, held in May in Washington, D.C., named **Edward L. R. Elson** "clergyman of the year." Dr. Elson is pastor of National Presbyterian Church, of which President and Mrs. Eisenhower are members. He is also president of the Washington Federation of Churches, vice-president of the Military Chaplains Association of the United States, and Washington chaplain of the Military Order of World Wars.

Also honored at the pilgrimage was **R. G. LeTourneau,** millionnaire manufacturer from Longview, Texas, and one of the nation's leading lay evangelists. He was named "layman of the year."

Mrs. Harper Sibley, Rochester, N.Y., former president of the United Council of Church Women, was named "lay woman of the year."

These awards are presented annually by *Church Management* magazine, sponsor of the pilgrimage.

Dynamic, young **Berlyn Farris,** pastor of the First Methodist Church, Eugene, Oregon, has been elected executive director of the Joint Department of Evangelism of the National Council of Churches. He succeeds Dr. Jesse M. Bader, who retire Mr. Farris' Oregon congregati doubled to 2000 during his pastora He has also held pastorates in Arizo and California.

EDWARD L. R. ELSON

CHAPLAINS

Ivan L. Bennett, who retired Ap 30 as Army Chief of Chaplains, h become field secretary for the Am ican Bible Society and executi secretary for the Washington C Bible Society.

Chaplain Bennett has been s ceeded by Chaplain **Patrick J. Ry**

Navy Chief of Chaplains **Edwa B. Harp, Jr.,** returned in June fr a month's tour of naval activities the European area. It has been t years since a Navy Chief of Chapla has visited in this area.

World War II Chaplain **Thom Russell,** now pastor of Washingt Street Presbyterian Church, Indi apolis, Ind., has a unique and v popular Sunday night service. Af the sermon he takes out some colo chalk, walks to a drawing board, a starts to illustrate a hymn. Wh

ulticolored lights play on the pic-
re, Mr. Russell sings the hymn.

Army Chaplain **Gregory J. Lock** as been assigned as Protestant chap-in at Brooke Army Hospital, Fort m Houston, Texas. He comes to ooke from Fort Shafter, Hawaii, here he was post chaplain.

Navy Chaplain **Truman P. Riddle,** under of Navy Family Chapel of ong Beach, died at Southfields, N.Y., pril 8, as he and his wife were en ute to Europe for a vacation. Chaplain Riddle served at St. George's Church, New York City, before entering the chaplaincy. Funeral services were held in New York City, with the Rev. Henry Knox Sherrill, presiding bishop of the Episcopal Church in the United States, officiating.

Recent awards to chaplains:

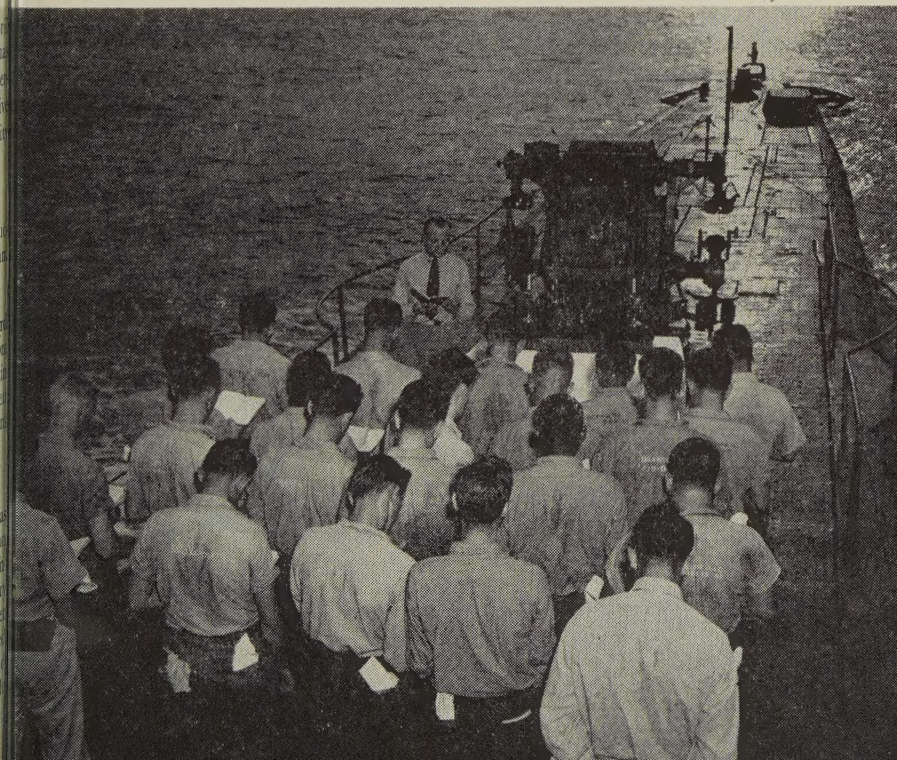
Oak Leaf Cluster to Bronze Star: Vincent J. **Bacon.**

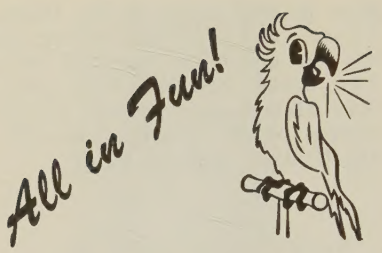
Bronze Star: Francis X. **Murphy** and Ivan C. **Whipple.**

Commendation Ribbon: Earl S. **Bloxham,** William **Goldie,** Vern A. **Slater,** and Loren H. **Wyandt.**

Divine Services at sea on board the USS *Archerfish* (SS 311) being conducted by haplain J. F. Agnew, USNR, assistant chaplain for the U.S. Naval Base, Guantanamo ay, Cuba.

U.S. Navy Photo





"Eggheads of the world, unite; you have nothing to lose but your yolks."

—Adlai Stevenson

A little boy, caught in mischief, was asked by his mother: "How do you expect to get into heaven?"

He thought a minute and then said: "Well, I'll just run in and out and in and out and keep slamming the door till they say, 'For goodness' sake, come in or stay out.' Then I'll go in."

—*United Mine Workers Journal*

This ad appeared in a London newspaper: "For sale: Rolls Royce hearse with 1938 body."

It's impossible to tell where an orderly woman will put things.

Give a woman an inch and she'll immediately start reducing.

—Marcelene Cox, in *Ladies' Home Journal*

On its letterhead, the Ashley Hotel of Jackson, Minnesota, says it is "convenient to everything, including better hotels."

—*The New Yorker*

Hobo: Road's scholar.

Life has many contradictions. Narrow-minded people are s often thick-headed.

—Frances Rodma

A cowboy boarded an airline in Montana on a day when gust mountain winds made flyin pretty tough. In spite of th stewardess' numerous requests, h refused to fasten his seat bel "Young lady," he snorted, "fo 30 years I've rode everything ever mounted, and I ain't abou to be saddle-tied now. Let 'er buck I'll ride 'er!"

—*Arkansas Baptis*

Tugboats are like preachers they toot the loudest when they'r in the biggest fog.

Whales resemble preachers, too They get along fine as long a they keep on swimming. It's whe they start spouting that they ge into trouble.